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Śrīla Śrīdhara Mahārāja: The cart was sent back to Vṛndāvana, and these three tried their best to find out that casket of books but failed. The king has kept in his capital, in his palace, how can they find trace? No trace. Then Śyāmānanda and Narottama Ṭhākura they went to their respective locality. Śyāmānanda went to Midnapore to preach there, and Narottama Ṭhākura also to Northern Bengal and began preaching there.

But Śrīnivāsa Ācārya could not do so. "It was given in my custody, and is lost. How can I evade this responsibility." So he became half-mad. "I was entrusted with such a high responsibility and I could not do anything. It is for my sin, my crime, offence, that the books disappeared." He was wandering in the locality half-mad, disappointed, here, there.

People of that locality thought, 'Oh, that boy does not talk with anybody, has head crack, he's wandering here and there in this way.'

But that Birhambir had a *Bhāgavata* class every day in his temple compound. And one gentleman whose name was Vyāsa, he was reading *Bhāgavatam* and the chief also attended the class with many other persons. And Śrīnivāsa Ācārya, he, someday or other used to attend the class, sitting indifferently, half mad.

People thinking him a fair looking young man whose head is cracked and a desolate person he's moving.

One day unconsciously, the Vyāsa was explaining, the Guru or priest of the chief Birhambir he was explaining *Bhāgavatam*, one day he committed some mistake and Śrīnivāsa Ācārya unconsciously he corrected that. Then all attention fell on him. "Who is he who can catch the error of the great *paṇḍit* Vyāsa? Who is he?" All came to inquire.

Then when sincerely approached in that fashion he cried, "That I'm so and so, I'm wandering here frustrated because the books, the *śāstras*, the holy scriptures were in my custody, we were taking them, this that, the whole fact."

Then the chief he confessed. "Oh, I have stolen that box and it is in my custody, you come and see."

Then he came and saw, opened. "Yes, they're all intact there present." Then he began *ārātrika*, *pūjā* of the *śāstra*. And they informed Narottama Ṭhākura and Śyāmānanda and to Vṛndāvana, also to Jīva Goswāmī. "The books are already found, we have got it, don't be worried." In this way.

Then he had got a great hold in that locality and Birhambir again was initiated, got initiation from Śrīnivāsa Ācārya. Now also there are many disciples of Gauḍīya Vaiṣṇava schools that side, Viṣṇupura in Bakhura. So Śrīnivāsa Ācārya was, had much affinity towards these holy scriptures.

And this *śloka* comes from him, Swāmī Mahārāja sung in America, *vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*. This was composed by Śrīnivāsa Ācārya. *Vande-rūpa-sanātanau, nāna-śāstra- vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau, vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Ṣaḍ-gosvāmy-stotra*. Swāmī Mahārāja sang it himself, and I'm told that in music section also, musical section, it was of very high value, his singing. The experts say that the sound echoing the sense in such a tone he sang that poem that has got very nearest connection with the meaning. That is the best type of sound I'm told, which the sound and the meaning in the tone is very nearer. Some such calculation is going on in the musical department, modern. And by that test it was valued very high, his singing. Hearty, coming from the core of the heart, the meaning

and the sound are very clear and helping one another. Something like that I heard. *Vande-rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau. Śrīnivāsa Ācārya.*

Hare Kṛṣṇa. He used to live near Katwa, Yajigram, near Katwa there is a village Yajigram, there Śrīnivāsa Ācārya lived, had his household. And he preached on all sides.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.
Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. Nitāi Gaura Hari bol.

Devotee: Guru Mahārāja. You told that Rādhā has, Rādhārāṇī, Śrīmatī Rādhārāṇī has the highest position because She's spreading Kṛṣṇa's glories, and...

Śrīla Śrīdhara Mahārāja: All spreading, not only for that quality, all spreading, all the potency engaged in that. But they're all subservient to Her. She's the main principle of potency which can, as the other half. One half Kṛṣṇa another half Rādhārāṇī. Positive Negative. Predominating Moiety and Predominated Moiety. She represents all the *rasa, vātsalya, sākhyā*, and others. Generally *mādhurya-rasa* has got all the constituent points of all other *rasa* within it. It is a full complete *rasa* and it includes all other *rasa* within that. So it is the full thing, *mukhya-rasa, ādi-rasa*, all comprehensive *rasa*. So one half Kṛṣṇa another half Rādhārāṇī, and others all come forth from Rādhārāṇī in different ways. Only another that - and that Kṛṣṇa has got His facsimile, this Balarāma and others one side. And Rādhārāṇī also has got another side, Her partial representatives.

Devotee: This means that in level of quality, to distribute, to spread is more important than to write Vaiṣṇava literature? According to the level of importance to spread, to distribute Vaiṣṇava literature is more important than to write?

Śrīla Śrīdhara Mahārāja: I don't understand.

Devotee: He wants to know if it is more important to write literature or to distribute literature? To canvass and give literature to many or to write literature? He wants to think that canvass and give literature to many this is very good, very much more important than to write literature.

Devotee: According to your explanation that Rādhārāṇī became very dear to Kṛṣṇa because She spreads Kṛṣṇa's glories to the others and made Kṛṣṇa famous to other people.

Śrīla Śrīdhara Mahārāja: But to write and to distribute the books, to write the books and to distribute is one and the same thing, only higher, lower. And ordinary people can distribute books. And to write that is found in the higher level, to take from higher level to dress them to be acceptable for this particular gross level. Both are similar, but more valuable who are drawing from the subtle towards gross, than one who is distributing the gross to here. And representation must be proper. The writing, only mere writing won't do, but accurate representation must be there. There may be so much writing in that name that won't be of any value, rather of opposite value. If we twist, we disfigure, misrepresent, then that will be offence. Hare Kṛṣṇa.

So I close here.

I'm told that without, in spite of the warning, some undesirability, too much addiction he has for worshipping some Śālagrāma.

Aranya Mahārāja: Many Śālagrāmas.

Śrīla Śrīdhara Mahārāja: Many Śālagrāmas.

Aranya Mahārāja: He was keeping Them in a fish tank, in London. So that was the problem. He abused Śālagrāma and as a result he became a *sahajiyā*.

Śrīla Śrīdhara Mahārāja: To worship Śālagrāma is a dangerous thing.

Bhakti Vijñāna Bhārati Mahārāja: I saw this happen many times, to many devotees this happened.

Śrīla Śrīdhara Mahārāja: And this Jayatīrtha?

Aranya Mahārāja: Many Śālagrāmas also.

Śrīla Śrīdhara Mahārāja: Within the box collected Śālagrāmas like stones. Hare Kṛṣṇa.

Aranya Mahārāja: One boy in London who came, he had brought ten of these Śālagrāma-śilās back with him. And as a result he was - Āśraya - and he's out of devotional service. I told him, this is the problem. I advised him to put them back in the Gaṇḍhakī River, but he didn't.

...

Śrīla Śrīdhara Mahārāja: He was the first man who came with eighteen points of difference from the ISKCON. "We are so many, we have got such differences with the present ISKCON Government." And eighteen points he put to me. I sent them to Tamāla Kṛṣṇa.

Tamāla Kṛṣṇa told, "No time now. Preaching is progressing like anything, you'll be happy to know. And when I shall go to Navadvīpa Gaura Pūrṇimā ceremony, at that time I shall meet and talk with you." But he came and went on without coming here and speaking anything to that matter.

Then again these people came and they said, "We are ill-treated by the disciples of those Ācāryas, so-called. What to do?"

I told them, in a body you can give a petition about your complaint to the managing board. And if that does not produce any consequence, then you may mix together and go on with your own work. Relief work at that time I told, form a body and go on with relief work. Those that are neglected, disappointed, dejected, collect them, don't allow them to go away from the fold of Swāmī Mahārāja. Anyhow they have entered the fold, and try to protect them.

But Pradyūma went on and lost there. And many in this way came to me. At last this was formed, this Mahā-maṇḍal, go on working in relief work. Then Charu Swāmī and others they revolted. They were the first persons that complained against the activities. Now they can't tolerate and accuse me that I am encouraging the party against ISKCON and doing some disservice to Swāmī Mahārāja, taking the advantage of his absence, something. But I'm acting according to my conscience as I know.

In the meantime Jayatīrtha Mahārāja's example is very, very disappointing and frustrating.

Purva-saṁskāra, the previous impulse of the mind has come in a new colour to attack and to devour.

I'm told that previously he was in that party of intoxication, and also published some books about the efficacy of that thing. He was a party leader there, of the hippy. Now he was converted by Swāmī Mahārāja to this creed, now again the previous mental impulse has come out in some other form and captured him, hopelessly. *Hriyate hy avaśo 'pi saḥ, pūrvābhyāsenā, hriyate hy avaśo 'pi saḥ.*

*[pūrvābhyāsenā tenaiva, hriyate hy avaśo 'pi saḥ
jijñāsur api yogasya, śabda-brahmātivartate]*

["Although undesirous due to some obstacle, he again becomes attached to *yoga*, by dint of the practice he applied in his last life. And though he may be a practitioner still striving for perfection, he surpasses the path of fruitive action mentioned in the *Vedas*, and achieves a far superior fruit."] [*Bhāgavad-gītā*, 6.44]

Bhakti Vijñāna Bhāratī Mahārāja: Where's that from Mahārāja? From the *Bhāgavatam*?

Śrīla Śrīdhara Mahārāja: *Gītā, hriyate hy avaśo 'pi saḥ.* It is perhaps mention in the good sense.

*tatra taṁ buddhi-saṁyogaṁ, labhate paurva-daiḥikam
yatate ca tato bhūyaḥ, saṁsiddhau kuru-nandana*

["O son of Kuru, within one of the births I have just described to you, that unsuccessful *yogī* revives, from the practices of his previous life, his intelligence centred in the worship of the Supersoul. Thereafter, with renewed vigour, he again endeavours for the perfection of seeing Him."] [*Bhāgavad-gītā*, 6.43]

The bright side, it is.

*nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhāgavad-gītā*, 2.40]

Arjuna asked, "If anyone before attaining his *siddhi*, full realisation, in the process of his realisation if he dies, then whether the acquired things are lost?"

Then the Lord says, "No. Whatever you will acquire that will be kept. Again in the next birth that will come to help you." In there mentioned.

Aranya Mahārāja: What happens in the case of Vaiṣṇava *aparādha*?

Śrīla Śrīdhara Mahārāja: Then that is covered for the time being. Sometimes it may be heavy in the lower place, so heavy. *Vaiṣṇava-aparādha yadi uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā.*

*[yadi vaiṣṇava-aparādha uṭhe hātī mātā, upāḍe vā chiṇḍe, tāra śukhi' yāya pātā
tāte mālī yatna kari' kare āvaraṇa, aparādha-hastira yaiche nā haya udgama
kintu yadi latāra saṅge uṭhe 'upaśākhā', bhukti-mukti-vāñchā, yata asaṅkhya tāra lekḥā
'niṣiddhācāra', 'kuṭinātī', 'jīva-himsana', 'lābha', 'pūjā', 'pratiṣṭhādī' yata upaśākhā-gaṇa
seka-jala pāñā upaśākhā bādī' yāya, stabdha hañā mūla-śākhā bādīte nā pāya]*

["If a devotee commits an offence at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offence is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up."] ["The gardener must defend the creeper by fencing it all around so that the powerful elephant of offences may not enter."] ["Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited."] ["Some unnecessary creepers growing with the *bhakti* creeper are creepers of behaviour unacceptable for those trying to attain devotional perfection, diplomatic behaviour, animal killing, mundane profiteering, mundane adoration, and mundane importance. All these are unwanted creepers."] ["If one does not distinguish between the *bhakti-latā* creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the *bhakti-latā* creeper is curtailed."] [*Caitanya-caritāmṛta, Madhya-lilā*, 19.156-160]

The whole thing may be uprooted, and the creeper may die, finished, then again he will have to take initiation, finished. It comes by the grace of Vaiṣṇava and by serious offences that may be wholesale uprooted, finished, withdrawn, Vaiṣṇava *aparādha*. Hare Kṛṣṇa. *Upāḍe vā chiṇḍe, tāra śukhi' yāya pātā, tāte mālī yatna kari' kare āvaraṇa*. In other offences there is some relief recommended, but here the wholesale gone. So we're advised to give a barrier so that the elephant cannot enter. That has been compared with a mad elephant, Vaiṣṇava *aparādha, hātī mātā*, a mad elephant, Vaiṣṇava *aparādha*, it may uproot the whole thing. *Tāte mālī yatna kari' kare āvaraṇa*. You must have good fencing so that Vaiṣṇava *aparādha* may not enter.

Yatat kati yatan katami [?]. Who has come to save me, ha, if I give a good beating to that gentleman then what is it? He has come to relieve me, to save me, to welcome me, to take me to the Lord. And ill-fated I'm quarrelling and fighting with him, with my own interest. Suicide, to commit Vaiṣṇava *aparādha* means to commit suicide, more than that, to kill the guardian, well-wisher. I'm a child and he's my well-wisher, guardian, and I go to insult him, to beat him. That is more valuable than my own soul. My soul, what is there? If not with devotion a Satan can enter and play with my soul. What value my soul has got? It may be a doll in the hands of a Satan. But my saviour is coming to save me from the hand of Satan for eternity. And if my free will goes to fight against him that is more than suicide. My soul has not got much value, but his grace has got more value. He can make me king, more than a king's position he has come to give.

Rāma. Rāma. Rāma.

Devotee: But Vaiṣṇava *aparādha* depends on the angle of vision that one can see. For example for my position now is that my Godbrothers and Hṛdayānanda Mahārāja, he thinks now that I'm making Vaiṣṇava *aparādha* by renouncing him.

Śrīla Śrīdhara Mahārāja: It is a relative position. Temporary and final. Absolute consideration and relative. The Absolute consideration will hold greater value.

...

...they have obligation to our mother, father. But when the call of the Absolute will come we're to give up that obligation, general obligation, to obtain the call of the Absolute. And so in the case of the Absolute call there is also gradation of the Vaiṣṇava, their difference in their decision. In that case if by my previous fate or fortune I have accepted one of lower rank of Vaiṣṇava, and I find a clash with Vaiṣṇava of the higher conception, and if I feel in the inner-most part of my heart that wherever I committed my faith previously, and what I have come across now there is far difference, then with our sincere conscience we may leave the first and accept the second. It is possible. So many records.

Bhaktivinoda Ṭhākura took initiation from one Vipina Goswāmī. In his *Caitanya-caritāmṛta* and other's *bhāṣyam* his name mentioned we find. As long as he lived he gave some respect to that gentleman.

But our Guru Mahārāja when he heard that he was going to disregard Dāsa Goswāmī Prabhu.

"That he was of a *śūdra* family, born of a *śūdra*, I am born of a *brāhmaṇa* family, so I can bless him."

When this expression came to the ear of our Guru Mahārāja then he abused him, and asked Bhaktivinoda Ṭhākura, "What is this? Your formal Gurudeva he's saying like this."

Bhaktivinoda Ṭhākura a little, expressed some sorrow that that has been his position.

Then there happened another thing. There was one previous Bhāratī Mahārāja, a big body, and very capturing lecture and discussion, Bhāratī Mahārāja. He took initiation first from that Vipina Goswāmī. He had some difference from the party of Prabhupāda in his home. So he thought that if I take initiation from Vipina Goswāmī, Guru of Bhaktivinoda Ṭhākura, then I can oppose them successfully by my credit. He took initiation from Vipina Goswāmī, the Guru of Bhaktivinoda Ṭhākura. But Prabhupāda's group did not care for that. "That he's a *sahajiyā*, you have taken *sahajiyā guru*." Did not care. Then they found he has got no place, then he left that Vipina Goswāmī and again took initiation from our Guru Mahārāja Bhaktisiddhānta Saraswatī. And he became a *sannyāsī* and preached. So there is gradation, realisation, faith.

Bhakti Vijñāna Bhāratī Mahārāja: Bhakti Vivek Bhāratī?

Śrīla Śrīdhara Mahārāja: Bhakti Vivek Bhāratī, he first took initiation from Vipina Goswāmī who was the Guru of Bhaktivinoda Ṭhākura. But then he had to leave that, and again come to our Guru Mahārāja to take initiation. The formal and Absolute consideration, and in Absolute consideration also there may be different from that type formal. How intense the devotion? Only formal initiation, external practice is not the whole thing. What sort of how intense realisation? The potency, there is potency in the homoeopathic globule. Sometimes lower potency is not working, higher potency should be applied to expect the desired result. The lower potency will come to

assert that, "I am your Guru. You have first come to me and got some sort of result but not permanent, something." It will be something like that.

After the departure of our Guru Mahārāja he opened a separate Maṭh, and Siddhānti joined him, with this condition, "That as long as Bhāratī Mahārāja will live" - he was senior *sannyāsī*, Siddhānti was a *brāhmacārī*, afterwards he took *sannyāsa*. And the condition was, "Who will survive he will get hold of the whole Maṭh." Bhāratī Mahārāja disappeared and Siddhānti's controlling his Maṭh wholesale. A Maṭh in Purī, Calcutta, and here [Navadvīpa]. And one, he purchased a house in Vṛndāvana, started a Maṭh but could not maintain, he gave it up to Tīrtha Mahārāja, Bhakti Vilāsa Tīrtha who was controlling Mayapūr and research in Calcutta. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

Devotee: To the hogs. I was thinking that, I was reading your conversations in your preaching. And I ask you if you feel that in your desire that you're preaching can be to the mass or you want that your books be spread to the high class of people? Because I don't know if the mass they can really appreciate.

Śrīla Śrīdhara Mahārāja: Who can appreciate, understand, that will be proper dealings.

*na buddhi-bhedam janayed, ajñānām karma-saṅginām
[yojayet sarva-karmāṇi, vidvān yuktaḥ samācaran]*

["The scholarly proponents of the path of knowledge must not confuse ignorant, attached men by deviating them with the advice: 'Leave aside action, and cultivate knowledge.' Rather, controlling their own minds, the learned should perform all the various duties without desiring the results, and in this way, subsequently engage the common section in action."] [*Bhagavad-gītā*, 3.26]

According to the appreciation that may be distributed, that may be better, that will be utilised, energy not wasted but utilised to the fullest extent. *Na buddhi-bhedam janayed, ajñānām karma*. They cannot understand. Just as what you told, "To cast pearls before the swine." What is that?

Devotees: Cast pearls to the swine.

Devotee: Because also Caitanya Mahāprabhu He never distinguished that this is a fit candidate or not fit candidate, He gave to everyone.

Śrīla Śrīdhara Mahārāja:

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ajñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viśaya-taraṅga, punarapi ei thāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order, become a Guru and liberate everyone in the land. If you follow this instruction, the waves of

materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

That is the, do it, distribute it according to the capacity. He divided generally into two groups. Among the friendly circle, the higher realised circle, talk about the *rasa-kāṭha*, internal *rasa* of Vṛndāvana. And this *Hari-Nāma* to one and all. That was His direction. *Bahiraṅga saṅga godhī nāma-saṅkīrtana*. Go on chanting the Name even to the street to anyone and everyone take the Name, that Vaikuṅṭha-Nāma, that spiritual Name, for all. But about the internal life pastimes of Kṛṣṇa, Rādhā, Vṛndāvana, all these things you are to judge the capacity with whom you are dealing. *Antaraṅga saṅga koraḥ rasa sadan*. And *bahiraṅga saṅga godhī nāma-saṅkīrtana*. [*Śrī Caitanya Bhāgavata*]

Devotee: Mahārāja, some people are not prepared to accept that chanting of the Name. So we’re to give them some *jñāna*, why the chanting of the Name is so important..

Śrīla Śrīdhara Mahārāja: That should be explained, what is the position of the Name. Name, we’re to explain, but they’re not, the Name is not acceptable, then what is acceptable? The idol? Ear experience is the most primary, and then eye experience. Everything can be used, utilised for spiritual realisation. Ear experience, that is through sound, that is the most wide and cheap. And the eye experience, that is in the form of the Deity.

All must be - transformation. Transformation is necessary. New assimilation is necessary according to the highest point of understanding, and highest point of our interest. Adjustment must be readjusted. At present we also stay in this world in a particular form of adjustment, but transformation is necessary. We’re all separationist, devotee of separate interest. But that must be transformed into Absolute interest, universal interest. That is necessary. Do anything and everything for the Absolute, from the standpoint of Absolute interest, and give up all sorts of local interest. Either you yourself or extended selfishness of your clan, or your country, that is all extended selfishness. And no number of finite can make infinite. So your interest and your countries interest, your clan’s interest, your human interest, a combination of all these interests produce infinite? No. No number of finite can produce infinite. That is something else. So you’re to get it from that side, from the centre. What sort of interest is there with the centre?

.....